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THE BIBLE IN OUR DAY.

BY

W. P. BONE,

PROFESSOR OF NEW TESTAMENT INTERPRETATION IN CUMBER-
LAND UNIVERSITY, LEBANON, TENN.



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I.

THE AUTHORITY OF THE BIBLE.

This is a question which has long been a subject of discussion among Rationalists, Roman Catholics, and Protestants. It is an oft-recurring question, arising in a thousand different forms, and having much to do with every-day life as well as doctrinal opinion.

The Roman Catholic takes a position which practically makes the authority of the Church greater than that of the Bible.

The Rationalist denies either that a supernatural revelation has been made, or that it has any binding authority, granting that one has been made.

The liberal Protestant view is that which allows more or less authority to the Scriptures—authority here and there, in this place or the other, wherever the reader may choose to recognize it.

Lastly, there is the regular Protestant view, which holds that the Bible is really and truly the word of God, and that its authority is final.

The last view is the one to be maintained, and for two reasons:

1. *The first of these is the fact that the Bible contains a supernatural revelation.*

Man instinctively feels that God is near him, and over him, and has to do with him. He feels that he needs a revelation, and that God is good enough and powerful enough to grant him one—a thing which the greatest philosophers have ever been unable to do.

Again, if we do not accept the Holy Scriptures as containing a revelation, how can we account for the existence of these books? They are either genuine and authentic, or they are forgeries. If the latter, then why does not some man rise up wise enough and strong enough to establish their spuriousness? All efforts in this direction so far have failed.

We next inquire as to the credibility of the writers, and we find that the lives they lived, the reputation which they bore, the persecutions which they endured, the accuracy of their statements, and their agreement with one another—all strengthen the view that their testimony is true.

Another link in this chain of evidence may be added when we consider the contents of the Bible—their elevated character, their dignified tone of utterance, their consistency of detail, their unity of purpose, their remarkable sanity, their practical bearing, their silent majesty, and indescribable sublimity. This is all the more remarkable when we remember that the sixty-six books were written by forty or fifty different authors

—prophets, priests, kings, a tax gatherer, a physician, a shepherd, a tent maker, a fisherman—written at intervals through a period of fifteen hundred years, all the books together constituting an organic whole, bearing unmistakable evidence of being the product of one mind, and all being peculiarly adapted to the needs and the longings of the human soul. Without the Bible what did the Egyptians, or the Persians, or the Assyrians, or the Greeks, or the Romans, or the Goths, or the Vandals, know about God?

Nowhere but to the Bible can men go for the true knowledge of God, or immortality, or salvation, or the future life. Nowhere but in the Bible can we find a code of morals so comprehensive, so spiritual, so simple, so practical.

Another proof for the doctrine of a supernatural revelation is that derived from the personal character of Christ. The Scriptures make Christ known to us—his birth, life, death, resurrection, works and teachings, in all of which he reveals God to us, being himself the fullest and clearest revelation of God that has ever been made to man. He is portrayed in the four gospels as the Perfect One. No other perfect Son of Man, real or imaginary, has ever been found.

But the Bible does much more than furnish all this evidence as to what it is in itself. One of the strongest proofs of its divinity is the great fruit which it has

borne. In the face of the fiercest opposition, and notwithstanding all the weaknesses and inconsistencies of its friends, it has driven back the tide of heathenism, planted its banners in all the continents of the world, turned the whole course of history, prepared the great highway for the highest civilization, and filled the whole earth with songs of peace and good will to men.

Turning once more to the line of evidence found in the Scriptures themselves, we find that two of the strongest arguments are yet to be mentioned—arguments which we are accustomed to base on miracles and prophecy. Without here attempting to define miracles, we may say that they were certainly intended as attestations of a supernatural revelation. They were the credentials, so to speak, of a divine authority.

Said John Foster, "They are the great bell of the universe which draws men to God's sermon." It was only when God was speaking in some wonderful manner that miracles were performed. They were the most frequent in the days of Moses and Christ, and ceased with the labors of the apostles. "They were," said Beecher, "candles lit before the dawn, but put out after the sun had arisen."

The evidential value of prophecy is similar to that of the miracle. It witnesses the fact that the revelation is from God, for prophecy could not be without the direct intervention of God. The prophecies of the

Old Testament, which are clearly fulfilled in the New, constitute one of the strongest evidences we have of a supernatural revelation.

2. The second reason for accepting the authority of the Bible as final is the fact that it is fully inspired of God.

To say that the Bible contains a divine revelation is not the same thing as saying that it is inspired. The distinction is a very important one, and is made on scriptural and rational grounds, though there are many who confound the two statements.

The object of revelation is to impart truth. The object of inspiration is to make a correct record, and to make it teach what God would have taught. When man receives a revelation, God grants him knowledge which none but God can communicate; when a man is inspired, God makes him write without error. When the gospel of Luke or the book of Acts was written, there was inspiration, but not revelation. When the Apocalypse was written both inspiration and revelation were present. When the children of Israel received the Ten Commandments on Mt. Sinai, there was revelation without inspiration.

There are men who profess to be evangelical, and who admit the authority of revelation, but fail to see any authority beyond that. Do they admit inspiration? They say they do. But they practically deny it when they say they are willing to hear Christ but

are not willing to be governed by the epistles of Paul, or when they reserve to themselves the right to dissect the Scriptures and accept some parts as authoritative and others as not. The man who rejects the doctrine of an infallible Bible, "comes to the Bible," says Bannerman, "and sits over its contents in the attitude of a judge who is to decide for himself what in it is true and worthy to be believed, and what in it is false and deserving to be rejected; not in the attitude of the disciple who, within the limits of the inspired record, feels himself at Jesus' feet, to receive every word that cometh out of his mouth. . . : The assurance that the Bible is the word of God, and not simply containing it, in more or less of its human language, is one fitted to solemnize the soul with a holy fear, and a devout submission to its declarations as the very utterances of God. The assurance, on the contrary, that the truths of revelation are mingled, in a manner unknown and indeterminate, with the defects of the record, is one which reverses the attitude, and brings man as a master to sit in judgment on the Bible as summoned to his bar, and bound to render up to him a confession of its errors, and not a declaration of its one and authoritative truth."

Happily we are not without some authoritative statements on this subject. We hear the apostle Peter saying in his second epistle: "For the prophecy came not

in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

In his second epistle to Timothy Paul says: "All Scripture is given by inspiration of God." Here Paul plainly declares the doctrine of full inspiration. If we take the reading of the Revised Version, it is still plainly implied.

Perhaps it will not be out of place to enumerate some of the various theories of inspiration: *

There is what we may call the mechanical, or dictation, theory, which makes the biblical writers mere machines, uttering no words of their own, but uttering the very words of God, syllable by syllable. This view is almost universally rejected to-day.

Another theory which may be regarded as unsatisfactory is that of partial inspiration. The parts of the Bible which are admitted to be inspired are those containing doctrinal teachings and precepts, or things supernaturally communicated, or the general ideas found in the Scriptures. It is a view held by those who deny that the Bible is the word of God, allowing only that it contains the word of God, a view which may be traced back to Grotius, and to the Jewish rabbi, Maimonides, of the Middle Ages.

Still another view is that there are different degrees of inspiration. All Scripture is inspired, we are told, but some parts are more fully inspired than others. It

* See Hodge, Strong, Manly.

is a view which had its origin with the Jews who wished to put the law higher than the prophets, and the prophets higher than the books of wisdom.

Then there is what we may call natural inspiration, or inspiration of genius, such as that possessed by Homer, Plato, Socrates, Dante, Milton, and Shakespeare. This view degrades the whole idea. It allows everybody to be inspired. It practically denies inspiration, making what is supernatural natural—as natural as the falling of the rain or the shining of the stars.

Again, there is the view that the biblical writers were inspired just as all Christians are inspired. This was the view of Fred. W. Robertson and Martineau in England and James Freeman Clarke in America. It is the illumination theory. But inspiration is something more than Christian illumination, else why do we not have written to-day such books as were produced in the first century?

There is a view yet to be mentioned which has more to commend it than all those which have been described. It is the theory of the full inspiration of all the books of Holy Scripture, so that in every part we have the truth that is without a mixture of error, and an authority that is final. This is the view held by the majority of evangelical writers.

Says Dr. Philip Schaff: "The New Testament presents in its way the same union of the divine and

human natures as the person of Christ. . . . The Bible is thoroughly human, though without error, in contents and form, in the mode of its rise, its compilation, its preservation and transmission; yet at the same time thoroughly divine, both in its thoughts and words, in its origin, vitality, energy and effect."

Dr. R. V. Foster, in his *Systematic Theology*, page 124, says: "It is sufficient to say, that the theory which best conforms itself to all the accepted results of a well-balanced and reverent biblical criticism, is that which regards inspiration as dynamical in its mode and plenary in its extent. . . . But of course those who hold (as most persons do) that we cannot think without thinking in words, will see at once that this plenary inspiration must at the same time be verbal, but not in any such sense as to override the linguistic and rhetorical predilections and preferences of the respective writers."

While, then, the Bible bears all the marks of human authorship, it is also the word of God in every part, from the beginning to the end. This applies, of course, only to the original autographs of the inspired writers. And yet the blemishes and defects which have crept into the Bible through the hands of copyists and translators, are so slight that we may feel sure that we practically have the same Bible to-day as it was when it was originally written.

If this view of full inspiration be correct, we see more force than ever in the claim that the Scriptures are our only infallible rule of faith and practice, and that they voice for us—in Paul's Epistles as well as in the gospels—the very commands, precepts, and promises of God.

The authority of the Bible is based on what it is in itself—on its truthfulness, sacredness, and grandeur. or rather on the fact that it is God's book. This judgment is not weakened by the admission of the human element in the authorship of the Scriptures. It is bad reasoning in this case to say, "Human, therefore fallible; fallible, therefore false in some measure." This might be true if the human were not superintended and modified by the divine. If the writers were supernaturally controlled, we have at least the right to presume that they wrote a correct account of all matters intended to be recorded.

It is true that some of the enemies of the Bible, and even some of its friends, have had a great deal to say about the errors supposed to be in the Bible. There are biblical scholars in our country to-day, who, in recent books and published articles, have affirmed their belief that there were errors in the Bible as originally written. A great deal has been said about errors in matters of science, but these are not so easy to find as one might think. It would be rather difficult to find a list of biblical passages which have been corrected by

science, though it may be admitted that science has now and then corrected a false interpretation of some scriptural passage. Then we hear of errors in matters of history. But when we make allowance for the mistakes of copyists and for misapprehension of the real facts of history, this objection largely disappears.

Discovery and archeology have done much to verify the truthfulness of the Bible. Besides these we hear of errors of morality, errors of chronology, errors of quotation, errors of prophecy. But these are only alleged errors, most of which can be reasonably explained, and all of which might possibly be explained if we had all the facts before us.

II.

THE PRESENT STATE OF BIBLICAL CRITICISM.

In some respects it is unfortunate that the word "criticism" has ever been used in connection with the Bible, for its real meaning has perhaps been misunderstood by the majority of people. Some have understood it to mean finding fault with the Scriptures, or cutting them to pieces. The example of some critics has made the impression that this was the meaning of the word. But the word does not mean hostility to the Bible, nor a rationalistic attitude to the Bible, nor a particular set of results. It is a method of discovering and verifying facts relating to the Bible, and which we ought to know before attempting to interpret it.

Some critics, indeed, are hostile to the Bible, but the fault is with the critic—with his spirit or his attitude—rather than with the processes of criticism. There is certainly no harm in studying the foundations of Christian belief; for if there are any flaws in the Christian argument, let them be exposed, and if there is anything which needs to have the light turned upon it, let the light stream in. As a rule, the more men investigate the facts pertaining to the Bible, the stronger and more intelligent is their faith in Christianity. When we examine thoroughly and honestly all the

attacks made upon the Bible, or any part of it, and see how baseless and how trivial the objections are, it is no small gain for the student of God's word.

The subjects discussed under the head of Biblical criticism are all such questions as the origin, form, and value of the writings, the languages in which they are written, the condition of the text, and the principles by which the writings are to be interpreted. When we consider, for example, the origin of a book, we ask, Who was the author? What were his qualifications for authorship? His occupation, or his habits? Or, we ask, Is the writing genuine? Is it authentic? Is it by one author, or is it a compilation? Or, When and where was the book written? It is certainly proper and important to study these questions. Very truly has Dr. C. M. Mead said: "Genuine criticism is nothing but the search after truth; and of this there cannot be too much." But, however important such study is, it is not indispensable. These are only matters of detail, and do not touch the great and vital truths of the Bible. Millions of Bible readers who have long since passed through the gates of pearl, never knew anything about the questions of Biblical criticism. Criticism is not, therefore, essential to the life of the Christian. Men do not accept the Bible on the authority of a pastor, or Sunday school teacher; nor do they accept it on the authority of some learned critic. There is some-

thing in the Book itself which commands the reverence and faith of men. If we should limit the field of criticism to the contents of the books and their characteristics, the methods employed would be three in number, and are called respectively, the literary, the historical, and the theological methods. When the literary method is followed such features are studied as the author's vocabulary, idioms, phrases, figures of speech and style.

The historical method considers all such matters as allusions to historical persons, institutions, or events; such matters as are not mentioned when we would expect them to be mentioned, and such matters as do not appear to be in their proper chronological order. The theological method deals more with the subject matter of the books, the object being to determine as much as possible the system of thought, or the form of doctrine held by the author. But what of the present state, or outlook, of Biblical criticism? If we look to the literature of the day for an answer, it will be something like this: "The darkness lingers, but the day is dawning." The great tendency is toward the evangelical position. The destructive critics have been able to see that many of their positions are untenable, and the evangelical critics are not so timid as they were formerly. The evangelical critics have, with the same scholarship and industry shown by their opponents, examined

the same sources of information, pursued the same lines of investigation, and obtained results more positive in their character.

The great skeptic is not as oracular in our day as he was in other days, and his marches through the land are not as triumphal. It is because the light has been diffused, the average of intelligence has been raised, and the processes of investigation have been much more generally carried on.

Biblical criticism is not a new thing. It goes back to the time when the Ebionites rejected Paul's Epistles because of their doctrinal teachings, and when the Marcionites rejected all but some of Paul's writings because these only, they thought, were in harmony with their doctrine. These decisions were made chiefly on internal grounds. At a later period the stress was laid on external evidence, or the testimony of the successors of the apostles, whenever the origin or acceptance of the books of the New Testament was in question. The reformers came back to internal evidence, which was especially emphasized by Luther and Calvin. It was on such evidence that Luther rejected the Epistle of James. The Rationalists continued this process till the third decade of this century, when the historical school led the way back to a new study of the extra-canonical literature. In our day there seems to be a disposition on all sides to profit by the mistakes which have been

made by others in the past, and a desire to do unbiased, unprejudiced work—work of a truly scientific character—and to accept light from any quarter. Among the more important problems in New Testament criticism, and which are still discussed, are the following: The origin of the Synoptic Gospels, the authorship of the fourth gospel, the genuineness of the Pastoral Epistles, the authorship of Hebrews, and the genuineness and integrity of the Apocalypse.

In 1885 a Tübingen professor (Volter) attacked the integrity of the Apocalypse. About the same time a pupil of Harnack (Vischer) made a similar attack on the same book. In 1888 came an attack on Galatians from the University of Berne, in 1891 one on Acts from the University of Strasburg, and in 1892 one on the Synoptic Gospels from the University of Heidelberg. These are all subjective in character, and hence onesided, and transitory in their effect. Occasionally work of a similar character is done in the United States.

This is the evidence that we have that “the darkness still lingers.” But such criticisms as these are exceptional, and are comparatively unimportant when we consider the illustrious names on the positive side, and the growing army of men who are no longer swayed by prejudice, or biased by schools of thought, as many in the past have been. And this is the evidence that “the day is dawning.”

III.

MEN OF TO-DAY AS INTERPRETERS OF THE BIBLE.

As exegesis naturally follows criticism, our next inquiry will be concerning men of to-day as interpreters of the Bible. We cannot go far without being impressed by the fact that the interpreter has a much greater opportunity of rendering a real service to humanity than has the critic. His time is consumed not so much with introductory details and external features as with the very essence of God's revelation itself—not so much with the shell as the kernel. Reference here is made, of course, to men whose scholarship and labors entitle them to an honorable place among the interpreters of the Bible. But it would be very easy to extend the meaning of the word so as to include all who at any time undertake to preach the gospel, for all such persons are, in one sense, interpreters of the Scriptures.

What the churches need to-day more than any other one thing is men who are spiritually and intellectually qualified to expound the Scriptures to their fellowmen. Paul's advice to Timothy was, "Preach the word." But there are thousands of sermons preached, even in this

age of ours, in which the word of God is almost entirely ignored. It is perhaps a string of pearls from the literature of the past, or a dip into the learning of our times, or a sensational leap into notoriety, or a series of pictures merely for entertainment, or an unedifying performance of the voice.

If the deep, full, real meaning of God's Word were made known to God's people by his preachers; if these same preachers were more careful in declaring the whole counsel of God than in warping and twisting certain isolated texts; if in all our churches the word of God were faithfully expounded from year to year, then you would see a hardier, more vigorous body of Christians, more solidity and moral stamina in Christian character, and a more speedy arrival of the better day that is coming.

It is a blessed fact that we have an open Bible. It is also a blessed fact that all alike, the lettered and the unlettered, may read the Bible with profit. Nevertheless it is true that a great deal of the Bible cannot be understood without much laborious study. Many chapters and books of the Bible we read over and over again, each time adding something new to our stock of biblical knowledge. It is not surprising that we should need commentaries on the Bible, when we need them on the writings of the Greeks and Romans, and on all the other literatures that have come down to us from an-

cient times. We know that words change their meaning, and modes of thought are constantly changing.

It might be a matter of some interest if we made a comparison between the commentators and commentaries of our day with those of other days.

Perhaps the first thing we will notice is that more reliable methods are used in our day. We know how unsparing Jesus was in condemning the methods of Jewish interpreters who nullified the commandments of God and taught for doctrines the commandments of men, and how vigorous Paul was in denouncing "Jewish fables and commandments of men," "foolish questionings and genealogies and strife and fightings about the law," and "philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

We read how Philo, who loved to allegorize the Scriptures, made the four rivers in the garden of Eden mean prudence, temperance, courage, and justice; how Clement, of Alexandria, maintained that the laws of Moses had four meanings—the natural, the mystical, the moral, and the prophetic; how Swedenborg found three senses everywhere, the natural, the spiritual, and the celestial; how the followers of Kant abandoned the literal and historical sense; how Paulus in his New Testament commentary rejected all supernatural agency in human affairs; how David Strauss turned much of

gospel history into a myth; how Kuenen and Wellhausen were controlled by speculative philosophy; and how many narrow sectarians have illegitimately turned the Scriptures to sectarian advantage. But this is not all that may be said about the misinterpretation of Scripture.

Let us listen to the strong words of Canon Farrar on this subject in his "History of Interpretation." "The misinterpretation of Scripture," says this brave and eloquent preacher, "must be reckoned among the gravest calamities of Christendom. . . . The Crusaders, thinking that they did God service by wading bridle deep in the blood of infidels, who were often morally superior to themselves, justified their massacres by the exterminating wars of the Book of Judges. . . . A crime so atrocious as the massacre of St. Bartholomew was hailed by Pope Gregory XIII. with acclamation. . . . Even the Spanish Inquisition—that infamy of Christendom—appealed to scriptural warrant for the right to immolate its holocausts of victims, and the bloodstained Alva received from the Pope a jeweled sword with the inscription, 'Receive the holy sword, a gift from God.' . . . Not only cursings and anathemas, but the axes, the stakes, the gibbets, the thumb screws, the racks and all the instruments of torture kept in the dungeons of priests to deprave the heart of nations, and to horrify the world, were defended by scraps of texts and shreds

of metaphor from the mercy breathing parables of Christ. Texts have been used a thousand times to bar the progress of science, to beat down the sword of freedom, to destroy the benefactors of humanity, to silence the voice of truth."

It is not so as a rule with the interpreters of our day. Their methods are more commendable in spirit, more thorough in detail, and more scientific in their processes. Even the various denominational commentaries are less and less biased by the sectarian spirit, the desire being rather to make a contribution to Christian scholarship, or to biblical knowledge. And while the commentaries of our day are characterized, as a rule, by scholarship and thoroughness, they are at the same time reverent, honest, devout, and conservative in their tendencies. It is only now and then that one goes off on tangent lines, or rides a hobby horse, or runs wild with speculation, or is turned into the Shibboleth of churches with or without written creeds.

Before leaving this subject it may be also remarked that the tendency in exegetical theology is not towards the extremes in theological thought, but rather towards a conservative or medium position.

IV.

TEACHINGS OF THE BIBLE WHICH NEED EMPHASIS IN OUR DAY.

My last topic is perhaps of a more practical character than the others—the teachings of the Bible which should be specially emphasized in our day.

1. The teaching which I would have emphasized first of all, is that concerning the presence of a holy, personal God in the daily life of men—in the social, business, intellectual, and religious life of men.

It is not that this great truth, “God in us, and we in God,” has never been preached, or is not preached at all to-day. What I mean is that this great doctrine of the divine immanence, the divine indwelling, needs to be emphasized more than ever in our day.

Perhaps no loftier truth was ever revealed to men than that they were created for fellowship with God, and this is their highest privilege on the summits of the great mountains of redemption. Why is it we have so many shams in religion, so much hollowness and deadness in the churches, or so much drifting with the muddy currents of the world? It is because the people have not been thinking about God, or it is because they

have not had the proper conception of God, or it is because they have never had a deep, genuine experience of the presence of God. Then perhaps there is some truth in the words of a recent prominent writer, who says: "In the craft and subtlety of the devil and man, religion has ever tended to wither away into Judaism, into Rabbinism, into scholasticism, into Romanism, into sectarianism, into the dead schemes of dogmatic belief, into the dead routines of elaborate ceremonial, and into the dead exclusiveness of party narrowness." Hence it is that men need to come back to God, to get a vision of God, to see him in the burning bush, to get some proper conception of his holiness, majesty, and glory, to hold exalted fellowship with him, and to love him with a love that is made up of all that is noblest and best in their natures. Above all it is for the preacher to have his life in God, and God in his life; to know of a surety that God is with him, and that God is speaking to him and through him. Above all it is for the preacher to be a man of prayer, of faith, and of constant communion with God. Above all it is for the preacher to have God in his thoughts, to have God in all his plans, to have God in all his sermons, and in all his private and public affairs. How can he ever hope to win men over to a vital piety, or persuade them to live at the foot of the cross, unless they see that he himself has been with God?

But it is not the preacher I would dwell on so much as the message. We do not need anything new, or novel, or startling in religion. We need nothing one-sided, or vague, or indefinite. But we do need the religion which comes down from heaven—the religion that fired and filled the hearts of St. Paul, and Martin Luther, and John Knox, and Ewing, and King, and McAdow, and Donnell. What I contend for is that the preaching most needed in our times, when German pantheism and Indian philosophy are afloat in the air, and when religion often means nothing but the mumbling of cant phrases or wearing fine clothes to church, is that which gives men a proper conception of a personal and holy God, and of the coming into right relations with him through our Lord Jesus Christ.

2. The second teaching of the Bible, which I would have emphasized is that concerning what we are to do for humanity's sake. Have you ever thought about how much God himself has done? The Sabbath was for man, the Bible was for man, and the life of Christ was for man. If you will read the four gospels again and again until your mind is saturated with the story, if in the solitude of the quiet hour you will ponder all the events between Bethlehem and Calvary, you will get a vision fairer than mortal man has ever found elsewhere. Something for humanity's sake is the cen-

tral feature of that vision, and hence it follows that every Christlike life must be for humanity's sake. Such a truth is peculiarly appropriate for the day in which we live, because it is pre-eminently the day when the hearts of men everywhere are widening, when the enthusiasm for humanity is at high tide, and when ten thousand gates are swinging wide open to the messengers of charity and good will. It is the new era of good works for humanity's sake, when kings and presidents, diplomats and statesmen, armies and navies, are kindling new fires upon the altars of patriotism. It is a time when the conception of national and international responsibility for the welfare of men is growing rapidly—as rapidly as the years are going by. It seems to be, therefore, a peculiarly opportune time for preaching with more emphasis the Bible doctrine of service and sacrifice for man.

3. A third Bible teaching which needs emphasis in our day is that concerning right living.

What we need is more ethical preaching, based on the religion of Christ. Men need to be morally instructed, to have their consciences made more tender, and to have more of honor and integrity in the warp and woof of their lives. Perhaps it is as much the business of the home as that of the pulpit to give this instruction, but the pulpit must give it even if the home fails to do so. If the moral tone of the individual, or

the home, or the community is not as high as it should be, it is the duty of the pulpit to raise it. How important, therefore, that right living should be practiced by the pulpit before moral instruction is given to the people. The greatest obstruction in the road of the kingdom's progress is not infidelity, but the moral inconsistencies of church people. Men of the world stand at a distance and point the finger of scorn when they see ministers and laymen in unseemly scrambles for place and power, or when they see them in conspiracy to destroy the rights of others, or when they see them, so to speak, doing evil that good may come.

4. The fourth Bible teaching, which I would have emphasized, is that which bears on the greatest of themes—the evangelization of the world.

In these latter times, after one hundred years of missions, after so much heroic and fruitful service has been done by the Careys, the Judsons, the Livingstones, the Moffats, the Taylors, and the Patons, church people everywhere are beginning to be seized with the conviction that the finger of God is pointing to missionary fields as the field for the last and the supremest effort of the Christian Church. The time for church debates, theological wrangles, and sectarian bitterness is gone by, and a new era is upon us. We live at a time when a nation is converted in a day; when ten thousand trumpet calls are coming from different parts of the

globe; when large fortunes are laid on the altar for the spread of Christianity; and when statesmen, scientists, inventors, editors, teachers, and merchants, all have a share in the work of evangelization. We have had the Parliament of Religions, and the two great lessons coming from it are: First, that Christianity did not suffer by comparison; second, that it cannot, on principle, be expected to take a place among the other religions of the world. Christianity is the only religion about which it could be said that it is final, universal, and absolute.

This is the age of missionary responsibility, and especially for English speaking peoples. Shall we bear a manly part, or shall it be an ignoble one? Let it be the former; and, to carry out this purpose, let all our colleges and seminaries be endowed, let all our publishing work be sustained, let all our people be trained in systematic giving, and let all our preachers be pure and strong, preaching the Word of God in the power of the Spirit—all in the name of a religion which is as “broad as the path of God’s commandments, deep as the ocean of his love, free as his common air, bright as his impartial sunshine, loving as his all-embracing mercy, universal as his omnipotent rule.”



LIST OF BOOKS

FOR

STUDENTS

OF THE

NEW TESTAMENT

NASHVILLE, TENN.:
CUMBERLAND PRESBYTERIAN PUBLISHING HOUSE.
1890.

List of Books for Students of the New Testament.

NOTE.—The books in the following list are recommended as aids to New Testament study, but this recommendation does not carry with it an endorsement of all the opinions expressed. Any of these books may be ordered through the Cumberland Presbyterian Publishing House, Nashville, Tennessee. Publishers' prices are given.

I. New Testament in Greek.

WESTCOTT AND HORT: The New Testament in the original Greek.

Harpers. \$1.00. Macmillan. \$1.00. Students' edition, with Lexicon. \$1.90.

TISCHENDORF: The New Testament in Greek. Gebhart's edition.

Leincke & Buechner (N. Y.), \$1.35.

WEYMOUTH: The Resultant Greek Testament. Exhibiting the variations of all the leading editions.

Funk and Wagnalls. \$3.00.

SCRIVENER: Parallel New Testament, Greek and English. Containing in four parallel columns the Authorized Version, the Revised Version, the Received Greek Text, and the variations of the Revisers' Greek Text. Cambridge Press. \$4.50.

PALMER: Parallel New Testament, Greek and English. Same as preceding except that Revisers' Greek Text is given, with variations of Received Greek Text. Oxford Press. \$6.00.

2. New Testament Lexicons.

- THAYER: Greek-English Lexicon of the New Testament.
Harpers. \$5.00. Best.
- ROBINSON: Greek-English Lexicon of the New Testament
Houghton and Mifflin. \$4.00.
- CREMER: Biblico-Theological Lexicon of the New Testament.
Scribners. \$8.00.

3. New Testament Greek Grammars.

- WINER: Grammar of the N. T. Idiom. Translated by W.
F. Moulton.
Scribners. \$5.00. Best.
- BUTTMAN: Grammar of N. T. Greek. Thayer's edition.
W. F. Draper. \$2.75.
- BURTON: Syntax of Moods and Tenses of New Testament.
University of Chicago Press. \$1.50.
- GREEN: Grammar of the Greek Testament. (London edition, 1886.)
Religious Tract Society. 7s, 6d.

4. New Testament Greek Concordances.

- MOULTON AND GEDEN: Concordance to Greek Testament.
Scribners. \$7.00. Best.
- BRUDER: Concordance to Greek Testament.
Bredt (Leipsig.) 25 marks.
- WIGRAM: Englishman's Greek Concordance.
London, 1883. £1, 1s.

5. Language of the New Testament.

- SIMCOX: Language of the New Testament.
Whittaker. 75 cents.

SIMCOX: Writers of the New Testament.

Whittaker. 75 cents.

HATCH: Essays in Biblical Greek.

Macmillan. \$2.75.

TRENCH: Synonyms of the New Testament.

Macmillan. \$3.50.

SCHAFF: Companion to Greek Testament and English Version.

Harpers. \$2.75.

6. New Testament in English.

SCRIVENER: Cambridge Paragraph Bible. Critical edition of Authorized Version.

Macmillan. \$6.00.

BAGSTER'S ENGLISH HEXAPLA.

Bagster (London). 2£, 2s.

THE VARIORUM BIBLE FOR BIBLE TEACHERS, edited by Cheyne, Driver, Clarke, Goodwin, Sanday.

E. and J. B. Young. \$4.50. Prices vary according to type and binding.

REVISED VERSION (1881).

Oxford and Cambridge Presses.

REVISED VERSION (with readings preferred by American Committee), English edition.

Oxford and Cambridge Presses.

REVISED VERSION (with American readings). American edition to be published perhaps in latter part of 1899.

7. History of the English Text.

WESTCOTT: History of English Bible.

Macmillan. \$2.50.

MOULTON: History of English Bible.

Wesleyan Book Room (London). 2s, 6d.

LIGHTFOOT, ELLICOTT, TRENCH: Essays on Revision.

Macmillan. \$2.00.

ABBOTT, RIDDLE, DWIGHT, THAYER, KENDRICK, CROSBY:

The New Revision and its Study (Philadelphia).

ELLICOTT, PALMER: The Revisers and the Greek Text of the New Testament.

EADIE: The English Bible. Two Vols.

Macmillan. \$8.00.

8. New Testament Canon.

CHARTERIS: Canonicity. Based on Kirchhofer

Blackwood (Edinburgh). 18s.

WESTCOTT: History of the Canon of the New Testament.

Macmillan. \$3.00. Valuable.

9. Textual Criticism.

SCRIVENER: Introduction to Criticism of New Testament.

Macmillan. \$5.00. Conservative.

WARFIELD: Textual Criticism of New Testament.

Whittaker. 75 cents.

SCHAFF: Companion to Greek Testament.

Harpers. \$2.75. Very useful.

ABBOTT: Critical Essays.

Ellis (Boston). \$3.50. Scholarly.

WESTCOTT AND HORT: Greek Testament. Vol. II.

Harpers. \$2.00.

10. New Testament Introduction.

DODS: Introduction to New Testament.

Whittaker. 75 cents. Brief, but scholarly

McClymont: The New Testament and its Writers (Guild Series).

Revell. 40 cents. For Bible classes.

Farrar: Messages of the Books.

Dutton. \$3.50. Popular.

Salmon: Introduction to the New Testament.

Scribners. \$3.50.

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Revell. \$1.50. Popular.

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Macmillan. \$2.25.

Gloag: Introduction to Synoptical Gospels.

Scribners. \$3.00. Excellent.

Gloag: Introduction to Pauline Epistles.

Scribners. \$3.50. Very fine.

Gloag: Introduction to Catholic Epistles.

Scribners. \$3.00. Nothing better.

Godet: Introduction to Epistles of Paul.

Scribners. \$4.00.

Weiss: New Testament Introduction. 2 vols.

Funk and Wagnalls. \$3.00.

II. The Life of Christ.

Edersheim: Life and Times of Jesus the Messiah. 2 vols.

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Andrews: Life of Our Lord.

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Dutton. \$1.50.

Geikie: Life and Words of Christ.

Appleton. \$1.50.

STALKER: Life of Jesus Christ.

Revell. 75 cents.

BROADUS: Jesus of Nazareth. (Johns Hopkins Lectures).

Armstrong. 75 cents.

12. Harmonies of the Gospels.

ROBINSON: Harmony of the Gospels. Two editions, Greek and English. Re-edited by M. B. Riddle.

Houghton & Mifflin. Greek edition, \$2.00. English, \$1.50.

BROADUS: Harmony of the Gospels. Revised Version.

Notes by Robertson.

Armstrong. \$1.50.

STEVENS AND BURTON: Harmony of Gospels. Analytical.

Silver, Burdette & Co. \$1.50.

13. Parables.

TRENCH: Notes on Parables of Our Lord.

Revell. \$1.25. Superb.

BRUCE: Parabolic Teaching of Christ.

Armstrong. \$2.50. Very suggestive.

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Scribner. \$2.25.

DODS: Parables of Our Lord.

Scribner (in Matthew), \$1.50; (in Luke), \$1.00.

CALDERWOOD: Parables of Our Lord.

Macmillan. \$2.00.

14. Miracles.

TRENCH: Notes on Miracles of Our Lord.

Revell. \$1.25.

BRUCE: Miraculous Element in the Gospels.

Armstrong. \$2.50.

MOZLEY: Lectures on the Miracles. Bampton (1865).

Longmans & Co. \$2.00.

LIAS: Are Miracles True?

Hodder & Stoughton. 3s, 6d.

15. The Life of Paul.

CONYBEARE & HOWSON: Life and Epistles of Paul.

Scranton. \$1.50. Nothing better.

FARRAR: Life and Work of St. Paul.

Dutton. \$1.50.

LEWIN: Life and Epistles of St. Paul. 2 vols.

Macmillan. \$15.00.

STALKER: Life of St. Paul.

Revell. 75 cents. Popular.

IVERACH: Paul: Life and Times.

Revell. 75 cents.

GOODWIN: Harmony of Life of Paul.

American Tract Society. \$1.50. Very valuable.

16. Special Topics.

BRUCE: Training of Twelve.

Armstrong. \$2.50.

BRUCE: Humiliation of Christ.

Armstrong. \$2.50.

DODS: The Prayer that Teaches to Pray.

Revell. 75 cents. Very good.

MATHESON: Spiritual Development of Paul.

Randolph. \$1.75.

LIDDON: Divinity of our Lord.

Longmans. \$1.50.

DICKSON: Flesh and Spirit.

ROBERTS: Language Spoken by Jesus.

LIST OF BOOKS FOR STUDENTS

- MILLIGAN: Resurrection of Our Lord.
Macmillan. \$1.25.
- TOY: Quotations in the New Testament.
Scribners. \$3.00.
- JOHNSON: Quotations of the New Testament.
Am. Baptist Pub. Soc. \$2.50.
- RAMSEY: Church in Roman Empire.
Putnam. \$3.00.
- LEWIN: Fasti Sacri. (New Testament Chronology.)

17. Evidential Treatises.

- FISHER: Supernatural Origin of Christianity.
Scribners. \$2.50.
- NORTON: Evidences of the Genuineness of the Gospels.
Boston.
- ROW: Jesus of the Evangelists.
- SCHAFF: Church History. Vol. I.
Scribners. \$4.00.
- DALE: Living Christ and Four Gospels.
Hodder & Stoughton. \$1.00.
- KNOWLING: Witness of the Epistles.
Longmans & Co. \$3.75.
- WATKINS: Modern Criticism and Fourth Gospel.
- GODET: Lectures in Defense of the Christian Faith.
Scribners. \$1.50.
- LEATHES: Witness of St. Paul to Christ. Boyle Lectures
(1869).
- GORE: Incarnation of the Son of God. Bampton Lectures
(1891).
- ABBOTT: Authorship of Fourth Gospel.
Geo. H. Ellis (Boston, 1888). 75 cents.
- PALEY: Horæ Paulinæ. Birks' edition, 1850.
London. 3s.

18. Palestine.

STANLEY: Sinai and Palestine.

Murray (London). 12s.

THOMSON: Land and Book. 3 vols.

Harpers. \$9.00.

BAEDEKER: Palestine and Syria.

Scribner. \$3.60, net.

MURRAY: Syria and Palestine (by J. L. Porter). 2 vols.

Murray (London). 24s.

VAN LENNEP: Bible Lands.

Harpers. \$5.00.

MERRILL: Galilee in Time of Christ.

Whittaker. \$1.00.

HURLBUT: Biblical Geography.

Rand, McNally & Co., \$2.75.

19. New Testament Times.

SCHURER: The Jewish People in the Time of Jesus Christ.

Scribners. \$8.00.

STAPFER: Palestine in Time of Christ.

Armstrong. \$2.50.

UHLHORN: The Conflict of Christianity with Heathenism.

Scribners. \$2.50.

STORRS: The Divine Origin of Christianity.

Randolph. \$3.00.

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Scribners. \$2.50.

20. Science and Art of Interpretation.

TERRY: Hermeneutics.

Hunt & Eaton. \$1.50. Very useful.

IMMER: Hermeneutics.

Draper. \$1.75.

FARRAR: History of Interpretation. Bampton Lectures (1885).

Dutton. ~~\$3.50~~.

21. Commentaries.

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Amer. Baptist Pub. Soc. \$2.25. Among the best.

MORISON: Commentary on Matthew.

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ABBOTT: Commentary on Matthew.

Barnes. \$1.50.

CARR: Commentary on Matthew (Cambridge Bible).

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MORISON: Commentary on Mark.

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GOULD: Commentary on Mark (Critical Com.).

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PLUMMER: Commentary on Luke (Critical Com.).

Scribners. \$3.00.

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WESTCOTT: Commentary on John (and "Acts" by Jacobson). Bible Com. Series.

Scribners. \$3 00.

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Scribners. \$1.25.

PLUMMER: Commentary on John (Cambridge Bible).

Macmillan. \$1.10.

BRUCE AND DODS: Expositor's Greek Testament. Vol. I. on Four Gospels.

Dodd, Mead & Co. \$7.00.

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LIDDON: Commentary on Romans. Analytical.

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Hodder & Stoughton. Very fine.

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ELLICOTT: Commentary on 1 Corinthians.

Longmans. \$5.50.

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- STANLEY: Commentary on 1 and 2 Corinthians.
Murray (London). 18s.
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- MEYER: Commentary on Galatians (and Ephesians).
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- BEET: Commentary on Galatians.
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- MOULE: Commentary on Ephesians (Cambridge Bible).
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- MOULE: Commentary on Philippians (Cambridge Bible).
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Bible Commentary Series. In Vol. III. \$3.00.

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SIMCOX: Commentary on Revelation (Cambridge Bible).

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